

THIS IS A HARD READING.
A Glossary are in the end of the page

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This is a refined core framework, but older development of the philosophy of Asymptoticism. Instead of Phi model, it uses Mirror model.

Divine Dialectical Asymptoticism

I. Metaphysical Foundations

1. The Divine and Reality

The Divine is a pure existence in which he sustains all existence. He is not Inside the system, but exists as an entity in which Every Infinite realities there is, pointing beyond at. He is whose sustain the Realities, and what the incompleteness of reality pointing towards. His will is absolute: in a sense that, every manifestation and possibilities there is, is already inside His will.

2. Revelation and Human Understanding

Revelation (e.g., the Qur'an, the Prophet) is the **perfect mirror** reflecting the Divine but still distinct from it. His Revelation is an infinite possibility in this world. The most perfect revelation is His Prophet and the Holy Book. It is a perfect mirror in which Every less perfect existence there is, pointing towards. It is a perfect mirror, in which facing towards the Divine: But it is not the Divine Itself, as a mirror cannot encapsulate the Divine fully. His revelation is the Universal. Our understanding is Conceptualized Universal, in which they hold tension between what's Real and what's Not. The tension of which, causing us to have directionality within the sea of infinite possibilities within limited set of choices.

There are 2 forms of knowledge in regard to the Truth (al-Haqq); Reflected, and Direct. Reflected knowledge are all human's system to reflect the truth, like a mirror; whereas the Direct, are the Saints are Prophet that God decided to unveil Himself in front of the subject. Now, Prophet Muhammad PBUH is unique because the revelation through Him is the most ideal Mirror, yet our perception of it remains another, imperfect Mirror. So, it is Flawed Mirror, facing another perfect Mirror, that is facing the Divine.

And that leaves us with the nature of Sufi's Mystical Experience. What are those? It is when a subject, tries to leave the limitation of Language and Ego, to fully experience the Divine. In this case, the Divine has Unveils Himself to a subject, in with the Subject experience the Universal without a

medium, but direct Thing-in-Itself. That is why, that very experience is impossible to be translated to the other medium; because for the sake of transmitting it, the Sufi would need a Medium, and medium of a language is Inherently flawed to describe the Thing-in-Itself, the Noumena. After they had received a direct knowledge, they can provide an insight to deepen our understanding; but makes no mistake, their Mirror will just be another flawed Mirror. The subject with Direct vision will at lost as soon as they turn to the mirror. They can provide insight, but to make the mirror perfect are impossible. So this is why there's the case of an unguided mystics who, after experiencing the direct vision, when he turns back to the mirror, they realized that it is a flaws, so they better follow their own judgement and rejects all forms of religious laws or regulation: deluding their ego as the divine. "I am already see the Truth, so only Me that is right". When in reality, its just another Mirror. So one cannot except to hold their mirror as an universal truth, rather, it is our conceptualized universal that is still flawed. Mistake occurs when humans Confuses their **interpretation** for the **universal absolute**. It is different with special cases as in Mohammed PBUH, or the Qu'ran. that is because, they are the final and perfect mirror in which cannot be fully encapsulate within Our understanding.

3. The Nature of Truth and Knowledge

Truth is not subjective but asymptotically approached. Even for Secularists, Skepticism presupposes truth. Gödel's incompleteness theorem suggests that no system can be entirely self-justified—this means: Any model of reality requires an external reference point to define itself; Even relativism needs a universal frame to function (e.g., "all perspectives are relative" is a universal claim); The scientific method relies on universality—if laws of physics changed arbitrarily, science would collapse; Mathematical consistency suggests an underlying structure—Pi, Euler's identity, and prime numbers exist regardless of cultural belief. There is an underlying structure to reality, and knowledge must conform to it, making epistemic universality unavoidable.

If justice were purely subjective, then any system could justify oppression under the excuse of moral relativism. However, justice is not arbitrary—it is measurable.

- Sustainable systems minimize harm and maximize well-being, which is why they tend to last longer and remain more stable.
- Unjust systems, on the other hand, rely on violence, coercion, or deception to sustain themselves. They may survive temporarily, but they eventually collapse—as seen in the downfall of Rome, feudal France, and late-stage capitalism.
- If a system requires oppression to function, it is parasitic—it feeds on those it subjugates rather than producing anything sustainable.

A truly just system does not require oppression. It sustains itself by creating conditions where people cooperate willingly rather than being forced. Game

theory supports this—long-term cooperation leads to better outcomes than pure self-interest. This is why ethical universals emerge: stable, non-exploitative societies naturally align with justice because injustice is self-destructive.

- For theists, justice is universal because it aligns with God's will. To follow justice is to conform to the divine order.
- For secularists, justice is universal because it aligns with empirical reality and rational necessity. A society that embraces justice will simply function better than one that does not. Secularists refine their mirror in accordance with what's reverberated from what their work is. If a form of justice is better than another form, then it is what is considered better to them. For them, how to refine their mirror is by empirical and rational evidence.

Despite their different foundations, both theistic and secular perspectives can agree on one thing: justice is not relative—it is structured by reality itself.

Between Theists and Secular, there's no antagonism of their way of reaching the truth, except that one side believes in God, and one is Skeptical. The analogy is that one side tries to be healthy by listening to the doctor and eating pills from what they had prescribed, and the other is trying and making every medicine there is, skeptical of the doctor, to get themselves healthy. Both sides will get healthy if they do a 'correct' algorithmic act in which they are aligned with Human Biology (e.g. every dehydration is solved with Drinking water, etc). That is because health is an universal concept in which they result in the same way if they follow the same algorithm. Similarly, a justice will result in sustainability regardless of which sides they are coming from, if they follow a rule; because Justice, Goodness, and all, are an Universal in which they cannot be encapsulated into the human system, but are able to be approached indefinitely: asymptotically.

4. The Nature of Language

Language is a medium in which human interact with reality. Their function is to give a subject an information, in which he can act upon the reality they're exists within it. It gives a Human a way, in which, he interact in accordance to his wish and information that are available to them. This is why, it is crucial for Human to have an access to a language.

A language must keep its relevancy to the reality that the man wishes to see or discover; a word are born because there's something in which, Human knows its function and attributes, yet are unable to give it a name or signifier. Thus, a new word born, usually in accordance to the attributes that they found upon an object. This is where, a language works by dialectics between what we know, and what we encounter instead. A Language cannot be self-referential, as a word always pointing out beyond itself. A sentence or a word that is self-referential, are an informational

dump in which, It loses its relevancy or its function in the first place. Language exists To gives us understanding of reality we encounter, and if a word within a language are self-referential, it then, loses its relevancy and are ignored as the time progress.

Between language and reality, there is always a gap. If language fails to reflect the real, it must change—otherwise, it collapses into ideological stagnation, contradiction, or Jouissance.

Language operates under the law of lower entropy: to survive, it must stabilize contradictions and maintain coherence. If it fails, it will mutate—either into meaningless ideology, self-referential dogma, or cognitive dissonance.

For example, a person does not mistakenly eat a plate or swallow a bottle cap just because language or ideology claims they are food. Reality pushes back—our bodies reject the unnatural. In the same way, when words fail to describe reality accurately, language must adapt, aligning itself with what actually exists.

This is how language develops dialectically with reality. It is not a closed system—it is a reflection of how we interact with the real, constantly reshaping itself to resolve contradictions and maintain relevance.

Another example would be, the development of the word in science are there to keep itself relevant in accordance with the reality that is encountered. Gravity, for example, is a new word that isn't available beyond newton; and then there's theory of Einstein's Relativity, in which gives another depth of our understanding about how the gravity itself works, and how this finding also making Luminiferous Ether irrelevant; and then there's quantum physics, in which we can see how our understanding of quantum mechanics beyond mere atom working, losing the relevancy of words from Mechanical physics. All of which, is a development of language that keeps expanding, and also losing some of its relevancy as the time progress forward.

We can see all of this development throughout history and all of disciplinary studies; the concept of Cell; the concept of DNA; the concept of Mammal; all of things. We can also see how some of language loses its relevancy, as we can see with Pure alchemy turned into chemistry while the remains of it were put in a dust; how Astrology becomes Astronomy, in which the first part were loses its relevancy as we shaped our understanding; how the word 'Gentleman' are changing from time to time in accordance to the reality of how People uses it; we can even see this in the realm of Politics and Ideologies, where The contradiction between "freedom" and "security" leads to shifting definitions of both in politics; all of which, is a dialectics between what we know and what we encounter instead; between the Reality and language, while the Reality remains constant, our understanding of it were unfolding as the Dialectics of symbol occurs throughout history.

A Reality, in itself, cannot be encapsulated into words, but words are always evolving in a way that is asymptotic; always getting closer, yet are always incomplete and never will be complete. We can say that language cannot contain everything, because there's something in which, beyond the Human experience itself; in a way that contradicts our very understanding of reality. For example, a Noumena, the thing-in-itself, or how we are to explain which is the truth, between the existence of time, for example, and the eternity of time. Time must be comes from a point, because it is absurd to say that time never started in the first place; but Time also must be always existed, because it is absurd to say that everything that ever happen is, began outside the time itself; or how we are discovering a paradox, in example, how a liar state 'This word are false' or that 'I Am a Liar'. In this way, we encounter the limit of language itself, for we are unable to explain things we are experiencing fully. Another more example, is to define what a Love is, or what a Justice is. We can experience love, but no words can fully explain it. We can see a color, but describing it is always inadequate. We are able to experience all of it, but to put it into words, we are faced with hurdles, because experience itself cannot be put upon a language, for language, by definition, is incomplete because it points out beyond itself. Thus, language will always be incomplete in accordance to reality we encounter, and it will always be as we are progressing across history, between what is it pointing towards, and what it currently is.

The point of Language, what it is pointing towards but never properly encapsulates, is what we'll call an 'Object Phi'. This is a force in which a Language must confront with Reality, to evolve and point beyond itself; just like how a Consistent math formula always produces a deeper axiom under it. Object Phi, are the Universal in which Real structure forces an evolution of Language and thus, Human Understanding with it, with the Reality, that is always pointing beyond and without a resolve; only continuous and permanent refinements that are asymptotic.

Gödel's incompleteness theorem states that any formal system is either incomplete but internally consistent, or complete but self-contradictory. In simpler terms, no system can fully explain itself without relying on something outside of it.

Language works the same way—it is always incomplete but constantly evolving, because words point beyond themselves toward reality. The meaning of a word is never final; it changes as humans make new discoveries and refine their understanding.

But what happens when this natural progression of language is hijacked? What if an external force—such as a government, ideology, or ruling class—deliberately alters meaning to serve its own agenda? This is what I call ontological theft: the act of stealing language's natural reference to reality and redirecting it to support an artificial system.

A simple example: The word "freedom" once meant self-determination and autonomy. But in neoliberal ideology, it has been redefined to mean "free markets" and corporate power. The word still exists, but its meaning has been hijacked to serve a different system. Instead of pointing toward real liberation, it now justifies economic domination.

Now, we see a clash between what it should be, and what it is instead. Now, a reader may ask: why would an entity do that? In which we are saying, Godel's theorem isn't just applied to mathematics, but also the whole Language itself, thus, the reality we are experiencing. A System is either Incomplete yet consistent; or that it is complete, yet self-referential.

When an entity refuses to acknowledge a meaning that a language is pointing beyond, they will instead redirect the meaning of a language to better serve an ideology; an entity in which, is unstable in itself because it points to itself rather than beyond.

For example, the act of Praying to God, to have better relationship with Higher existence and to have develop a spirituality within a subject, are diverted by religious group or sect, in a way that they interpret that 'A submission to God, are serving Us instead' or the other, in a way that, it redirect a 'true' meaning into itself. Why? Because a system that is self-referential are irrelevant and unstable in the first place, thus, to sustain its survival, a system that is 'complete', must seek justification from 'stealing' a meaning of a word to better serve themselves.

In this way, people will act, not in accordance with the original meaning, but instead in accordance with what the Order needs them to be: to get themselves as a Real entity. But it is unsustainable in the first place; the Order needs to keep its subject entrapped in a game of language to better keep itself existent. Work, for example, that is supposed to gives fulfillment to Man, and the meaning of act of service toward humanity, becomes a mere cogs and gears within a system, in a way that is parasitic instead of productive; Nature, that is supposed to be preserved are instead turned into 'a Resource to be Exploited'. A Man itself, that is supposed to live their life, is instead turned into a slave within the system: all of which, The Order presents itself as a Truth, the controller of reality itself, and are based upon a falsehood in reality. In this way, we can see how an ideology works by committing an ontological theft; where it misdirect the real and point of reference of a language to Reality, to instead point out to the system itself. Now, we can see how it is self-referential, and how unstable it is

II. The Problem of Evil and Oppression

1. The Nature of Evil

God has Infinite power, while the Material (or mortal) has limited source of energy. When a concept closely aligned with God, it would cause an alignment with the realities around them, flowing like an undisturbed river. Because God's power remains unlimited and sustains all of existence. Meanwhile, when the concept and the universal misaligned, the result would be that to preserve that concept, one must seek other than the reality, in this case illusion, and oppress the other to sustain itself. But existence other than God has a limited 'value' of existence, so there'll be a contradiction that makes a falsehood won't ever be actualized as the truth. It would become parasitic in nature.

So there's a contradiction between existence and non-existence. The tension in which it forces a subject to 'wrap' realities around them to sustain themselves to 'exists'. But 'non-existence' cannot exist: it will never be. A man would never 'create' something out of nothing like God. So, in return, when a Man tries to make a non-existence 'exist', their struggles would be meaningless. It would be a loss of energy somewhere. The evil then manifests. It cannot have an 'independent' source. Even if one can argue that it can exist within itself, the key variable is the 'itself'; the one who holds the view. Then, we can derive how it can alter the mind of an individual. Since then an individual may hold onto this complete yet inconsistent system or illusion, they cannot grow except that the price of it is his own energy or his own potentiality; for an illusion to persist, one must protect it from any information or insight. but an insight is what makes a man able to choose, that it can give him freedom.

The example of that are, that a poor man on the street that is dimwitted, may receive a coin to either buy food or drink, and only that because that is what he knows all about; but it is different for a knowledgeable person, because he had an insight that it can be saved to make him get out of his current situation, or investing, or any else. Evil relies on something else to exist and wrap realities, and Good is the contrary of it.

This is why, the concept of Justice, love, and all of which is Universal, are prevalent within history: but conceptually. Because men were able to seeks patters: which information is the truth and almost reoccurring in the history, and which is not; and we can see that Just are sustainable.

To make an example, between the concept of Eugenics in Nazi Germany, and Justice, the concept of 'Justice' is much more prevalent in human history. But, when a subject tries to bring it into reality, their struggles would remain unproductive; because non-existence is simply not reality. Then, it become parasitic in nature, with all of the genocide that happened. But we can see how that concept would die because of itself; or should we say, the illusion remains as an illusion because man cannot transform non-existent into another.

Let's see another example. Capitalism requires infinite growth for it to function; but to actualize that, it is impossible from the start. That is

because the environment around them has limited value of existence. So, in order to sustain itself, capitalism must 'oppress' in one way or the other. First, it is through slavery, then environmental exploitation, men exploitation, in the end, it even transforms into self-inserted oppression and manipulation: men become inclined to believe that it is the truth, else, the world wouldn't work. The government makes its people enslave themselves willingly by over-saturation.

It is a contrast, in regard to, the development of Justice. It is an ever-developing concept in which they are universal. That is because the concept of Justice itself is universal. A development of justice has managed to bring us into understanding that slavery is not a good thing; that unnecessary violence and war must be avoided; we even see the rate of ever-decreasing rate of wars throughout history. Thus, the development of justice is sustainable.

A thing must be aligned with the source. Since God is Just, the manifestation of it becomes the universal: and any attempt to develop it would be a productive striving, because the universal itself are already there as a reality, so the concept can naturally develop.

That is to say, where does evil reside then? If a concept is developing because it is aligned with God, or the universal, why is there evil? Is evil universal itself?

I might argue that our concept is developed as we see history. The development of justice is as prevalent as the rapid occurrence of evil; because men are inherently flawed in itself. We get the impression that it is a universal truth, but in reality: the concept of non-existence is universal. What I mean by that is, the rule in which non-existence would never become an existence is universal in itself. So what exists is the consequences of the rule and not the evil in itself. There's a clear difference between the results, and the variable in which said results; that is, Good produces sustainability, and Evil produces none.

2. Ontological Theft: How Evil Sustains Itself

We've explained why evil actually needs to oppress something to make its existence valid, because Truth, are aligned with the infinite power of God, while evil are misaligned, therefore it needs something else other than God to exist. But maybe we can try to take it a step further.

Every action requires a cause, and every cause extracts something from existence—this is what I call Existence-Value (Object Phi). It is like a form of energy or justification, the intrinsic value that makes an action meaningful. It also exists not only in abstraction such as Justice or Love, but also a function of an object or product, like for example, a Lightbulb is to gives

illumination; Phone is a means of communication, and so on, and so on. It also exists in Human, as in, their justification of why should they do things they do. it is the cause the desire, and meaning, a *raison d'être* of a human. An action aligned with Object Phi contributes to something greater than itself; it produces real value—whether in justice, knowledge, or development.

Good actions are productive exchanges. When someone does good, the effort put in is replaced with something of equal or greater value—whether in material benefits, spiritual growth, or societal well-being.

Evil, however, is parasitic. It does not generate real value; instead, it feeds off of existing value. Evil does not exist as an independent force—it is a distortion, a hijacking of meaning. Unlike good, which points beyond itself to something greater, evil is self-referential—it justifies itself by its own logic rather than reality.

This is where Gödel's theorem helps us understand evil. A system, like an ideology or power structure, is either incomplete but stable (it acknowledges its limits and can evolve) or complete but self-contradictory (it tries to be absolute, but this makes it inherently unstable).

Evil falls into the second category—it seeks totality, but its foundation is false. It cannot sustain itself, so it must steal from something real. This is why evil always targets what has genuine value—it cannot create, only appropriate. Instead of aligning with Object Phi, evil replaces it with Object petit a, a false substitute that sustains the illusion. A tyrant, for example, does not create power—he only steals legitimacy from those who follow him, feeding off their obedience. A Valid and real progression that is derived from Object Phi, are falsely appropriated by the Big Other (system) into an object petit 'a'. “Look! A Progress! It is a justification that system A are perfect!” without actually do some real work. So here, we can see an ontological oppression of an evil, in which it manifests materially unto reality. The evil manifest into oppression of those who are good, that is, deriving their 'energy' and existence value by their own will, and power, from Higher existence, and this making life a suffering; because to sustain the self-referential evil that needs an oppression to survive.

Here, we can see why a tyrant is always the big player. They are stealing our existence-value, ripping off our struggles to sustain a contradictory system that is flawed in the first place. Therefore, we need to dismantle it.

Let's try to identify how an evil 'steals' from the good. Evil does not create—it appropriates, distorts, and parasitically feeds off of good. This process is what we call an Ontological Theft, where an unjust system steals the justification of a just one while replacing it with an illusion that sustains oppression.

1. A Big Other Develops

The Big Other (A) is the symbolic authority that defines reality, meaning, and legitimacy. It is not a physical entity, but it functions as if it were real—an ideological "God" that structures what people believe to be true, just, or necessary. The state, capitalism, religious dogmatism, nationalism, and imperialism all operate as Big Others, shaping people's perceptions of reality. On the individual level, the Super-ego serves as a personal Big Other, controlling morality and self-perception.

Societies require some form of order to maintain structure. Ideally, a just system would emerge—one aligned with Object Phi (Φ), the true source of meaning, justice, and progress. Object Phi is never fully possessed but remains an ideal that societies strive toward. However, when a Big Other becomes self-preserving, it no longer serves truth—it serves only its own survival.

The Big Other cannot justify itself. It must steal legitimacy from something real—something aligned with Object Phi. If people could recognize Object Phi directly, they wouldn't need a false intermediary. This is why the Big Other distorts language, justice, and truth to maintain control.

Example: Christianity and Institutional Power

- Christianity originally emerged as a radical movement of justice, love, and liberation—an embodiment of Object Phi.
- But as the Church institutionalized itself, it became a Big Other, prioritizing hierarchy, wealth, and political power.
- It continued to borrow legitimacy from Jesus, but it no longer served his message.
- Instead of genuine faith, the Church promoted Object petit a—false desires that sustain the system (e.g., "Suffering will be rewarded," "Power proves divine favor").

This process repeats across history: A real movement (aligned with Object Phi) emerges, but the Big Other hijacks it, repurposing its legitimacy for its own survival. The result is Ontological Theft—where real meaning is replaced with a false, self-sustaining illusion.

But this theft comes at a cost. Evil does not create—it only distorts. The Big Other cannot return what it has stolen; it can only perpetuate suffering to sustain its illusion. Oppression manifests not just as material loss but as a theft of meaning itself, leaving individuals trapped in a system that offers only illusions instead of real progress; in which, it causes a subject to suffer.

But we need to Clarify the Role of language, between the evolution of Language naturally, and an Ontological theft. Scientific progress naturally refines language to fit reality. But ontological theft deliberately distorts language to serve power. Example: "Democracy" originally meant direct rule by the people, but neoliberalism redefined it to justify elite control.

2. Sever access: Disrupt people's connection to justice.

Why Big Other need to Sever the Connection? If people remain connected to true justice, they will recognize the Big Other's contradictions; how it actually ripping off their true work and progress to maintain their illusory power that doesn't produce anything. So, the Big Other must cut off access of the people to Object Phi. This happens through: Censorship (removing knowledge of just alternatives); Violence (silencing opposition); Cultural conditioning (making people believe false justice is real justice), etc. An example would be that, Colonialism severed access to indigenous self-sufficiency, in justification of 'bringing civilization.', or that Saudi Arabia bans independent religious thought, enforcing Wahhabism as the only "truth."

3. Introduce a false substitute (Object petit a): Replace justice with an illusion.

What is Object petit a? Object petit (a) is a false substitute for true existence-value. It pretends to be complete but is actually inconsistent. Instead of true justice, it offers illusionary satisfaction.

The Big Other cannot provide real justice since they sever the access to the Object Phi, so it gives a cheap alternative. This false object of desire keeps people trapped in an endless loop of seeking but never attaining fulfillment. Example would be: in Consumerism: You are told that happiness comes from buying more, but you are never satisfied; in Nationalism: You are told that your country is superior, but it exists by suppressing others; in Religious Dogmatism: You are told salvation is in obeying clerics, rather than seeking God directly.

4. Sustain the illusion: Use ideology, coercion, or pleasure-based distractions.

Since Object petit a is fundamentally hollow, people will eventually sense its emptiness. To prevent rebellion, the Big Other sustains the illusion through:

(A) Ideology: False Narratives That Justify the System

The Big Other justifies itself by creating myths that make oppression seem natural.

Religious justification: "God wants you to obey the King."

Economic justification: "Capitalism is the only way to prosperity."

Historical justification: "Colonization was necessary for progress."

(B) Coercion: Threats, Censorship, and Violence

The illusion is sustained by force when ideology fails.

Dictatorship, imperialism, and surveillance states are examples of coercion when people start questioning the system.

(C) Pleasure-Based Distractions: Consumerism and Entertainment

If people are distracted by pleasure, they are less likely to see oppression.

Hollywood, pop culture, endless social media dopamine cycles—all serve to numb critical thought. The Roman Empire used "bread and circuses" to keep people entertained instead of rebelling against corruption.

5. Exploit Jouissance: People either suffer and justify it (fundamentalism) or indulge in excess (consumerism).

But it doesn't come without a consequence; when a language doesn't properly align with the reality it is supposed to point toward, it would cause an irrelevancy; a cognitive dissonance in which a subject's expectation doesn't properly align with what they had received. Now, we'll examine the theory of Lacan in which, he explains the nature of a disruptive desire, that is called a Jouissance.

When language is stolen, meaning collapses, and reality no longer matches the words used to describe it. This creates cognitive dissonance—a gap between what people experience and what they are told to believe. Between what they expect they would receive, and what they get instead. When this happens, people react in two ways:

- Some cling to the illusion despite its contradictions (e.g., nationalism, religious fundamentalism).
- Others abandon meaning entirely, falling into postmodern nihilism, accelerationism, or despair.

This reaction is what Lacan calls Jouissance—an excessive, irrational form of pleasure or suffering that replaces real meaning.

Why does this happen? Every person needs an existence-value to justify why they live and act. This is Object Phi, the incomplete yet meaningful drive toward something greater. But when a system steals this meaning—by hijacking language, controlling narratives, or imposing false ideologies—people are left with a void.

The system cannot return what it has stolen, because a lie cannot provide real meaning. So when people realize they will never receive what was promised, they react with desperation. Their minds demand meaning, but the system refuses to provide it. The result? They make irrational decisions—not because they are naturally irrational, but because their only options are illusions or suffering.

This is where Jouissance takes hold. A subject, deprived of real existence-value, abandons reason and acts irrationally just to feel something. A modern metaphor: The amygdala (emotion/survival instinct) takes over the

frontal lobe (rational thought), pushing the subject into self-destructive behavior.

- The exploited worker, after realizing their labor will never make them free, turns to overconsumption or self-harm.
- The disillusioned nationalist, when faced with the failure of their ideology, doubles down on their belief instead of accepting reality.
- The alienated individual, unable to find meaning in work or society, falls into addiction, extremism, or destructive rebellion.

In all cases, the system has transformed Object Phi into Object petit a—a false desire that never satisfies. This is how oppressive systems do more than oppress—they create oppressive individuals who perpetuate the cycle.

Jouissance can be the "too much" factor that makes people justify their oppression rather than fighting it.

There's two Ways the System Uses Jouissance

(A) Suffering as Meaning (Fundamentalism, Self-Martyrdom)

People are told that pain is proof of righteousness. In Religious fundamentalism: "The more I suffer, the holier I am."; Political martyrdom: "Dying for the nation is the highest honor."; Workaholism: "Working 80 hours a week proves I am valuable."

Example: Shi'a martyrdom culture—while based on real suffering—has been co-opted by states to sustain political control.

(B) Pleasure as Control (Consumerism, Addiction)

If suffering doesn't work, excess pleasure is used to pacify rebellion. Sex, drugs, entertainment, materialism—all serve to keep people distracted. The pleasure feels real, but it never truly satisfies.

Example: Capitalism fuels endless desire—you are always chasing a "better" lifestyle, never reaching it.

3. Case Studies of Ontological Theft

- **Capitalism:** Replaces meaningful labor with alienation and consumption.

Ideally, Work was often directly tied to survival and community needs (farming, craftsmanship, local trade). It is Meaningful, what work actually Producing something useful, directly benefiting the worker and their community. The Workers had control over their craft, time, and production. Labor had a moral and communal function, strengthening society. This is the Object Phi.

Then, when Industrial Capitalism emerges, Labor is turned into a commodity, and work is no longer about meaning but maximizing profit. Capitalism destroys meaningful work by Dividing labor into meaningless tasks (assembly lines, service jobs); Turning labor into a commodity—workers are not creators but replaceable inputs; Removing autonomy—corporations control wages, working hours, and production.

But they must provide a new narrative, that is, to sustain itself. It would then introduce a false Substitute, an Object petit 'a'. Object petit 'a' in capitalism is the illusion of fulfillment through consumption. Workers are told that meaning comes from buying things, not from the work they do. The system creates a false loop: Work a meaningless job → Feel alienated → Buy things to feel better → Keep working.

The System also need to sustain the Illusion; whether it is Ideology: "Hard work equals success" (even though capitalism exploits workers); "You need a job to have worth" (even if the job is dehumanizing); or Pleasure-Based Distractions: Consumerism replaces real purpose—new gadgets, fashion, entertainment; Entertainment numbs dissatisfaction—social media, video games, celebrity culture. Here, Suffering is reframed as virtue Hustle culture "No pain, no gain" Normalizes burnout. They even create a Capitalist guilt in which: If you're struggling, it's your fault, not the system's. Pleasure then, become control: Consumer dopamine cycles keep people docile (Black Friday, luxury trends). The illusion of endless choices makes people think they are free; when in reality it doesn't.

Not only do they create this illusion of stable system; they appropriate a genuine progress from a real worker, that is actually producing something, and then say 'this is the prove that Capitalism working', when in reality, it is derived from an object Phi (a good will) to serve greater good instead of false system, This is the ontological theft of meaning, that when an act is supposedly derived from a good will are mistakenly appropriated to justify the existence of a flawed system. The consequences of that are Workers remain trapped because they cannot access real existence-value, and that Revolution is pacified through material distractions and ideological conditioning.

- **Colonialism:** Destroys indigenous self-sufficiency, creating dependency.

Now, we'll try to find the exact pattern to the Colonialism. Colonial powers justify their rule through "civilizing missions," economic expansion, and racial superiority myths. The colonizer positions itself as the Big Other, claiming to bring progress to the indigenous. Before that, Indigenous Societies has an Object Phi of themselves. Indigenous communities managed their own food, economy, and culture. They are self-sufficient, and Wealth was often shared rather than hoarded. They had their own beliefs, traditions, and governance systems.

Colonial powers then violently dismantled self-sufficiency:

- Expropriation of land → Indigenous people forced into dependency on the colonizer.
- Destruction of local industries → Colonies could only trade with the empire.
- Cultural erasure → Indigenous languages, religions, and customs were criminalized.

Then the colonizer begin to introduce the illusion that 'the colonizer is necessary for survival'. Colonized people are taught: They need Western governance to function; Their own traditions and economies are "primitive" and should be replaced; They should be grateful to the colonizer for "advancing" them. More often than not, the Colonizer also resort to Forceful assimilation (boarding schools, religious conversion, banning native languages) and Militarized rule (police, forced labor, mass killings).

The Suffering is also justified as progress: "Colonization is tough, but it's necessary for development."; "Your suffering is proof that you are being transformed into a modern citizen.". The Colonizers also introduce Western luxury goods and entertainment to keep elites compliant.

The consequences of which, Even after independence, neocolonial structures remain (IMF, global trade). False independence occurs—countries are still economically and politically dependent on their former colonizers.

- **Religious Authoritarianism:** Replaces divine justice with state control, demanding blind obedience.

First, A ruler, ideology, or state claims divine legitimacy. The Big Other replaces God—"Obeying the ruler is obeying the divine.". Before that, Justice and accountability before God are become the norm; Leaders must serve the people, not themselves. And then exists personal connection to the divine without state interference. The state then cuts off divine justice:

- Clerics are controlled by the government.
- Independent religious thought is banned.
- God is replaced by the state as the ultimate authority.

The ruler then introduce Object petit a in authoritarianism: The illusion that the ruler is God's representative.

Citizens are told that The leader's rule is divinely ordained; or that a certain dogma are the truth; Questioning authority equals questioning God; The state/group defines morality and justice, not revelation. And there's Religious distortion, in which "God commands obedience to the ruler."; "The leader is the guardian of the faith.". More often than not coercion manifest: Political opponents are labeled as heretics or traitors; The secret police monitor all religious and political discourse.

Suffering then, is reframed as loyalty: "Hardship under our ruler is a test of faith."; "True believers sacrifice for the nation.". Pleasure is also weaponized: The state creates spectacles (mass rallies, parades) to manufacture devotion.

The consequences of which, People fear questioning the system because it is tied to their identity and faith. True divine justice is forgotten, replaced by state-controlled religion.

- Personal Case

It doesn't stop at Governmental or societal system, but also in individual. Just as oppressive systems steal justification from justice, the Ego can "steal" from the Self, replacing true self-actualization (Object Phi) with false desires and illusions (Object petit a). This internal struggle mirrors ontological theft on a personal scale.

The Ego is the constructed identity—the part of us that seeks validation, power, and stability from external sources. It is the internalized Big Other, shaped by society, culture, and personal fears. The Self, in contrast, is the deeper, authentic core that seeks alignment with truth, meaning, and divine justice.

The Ego forms as a defense mechanism, trying to make sense of the world. Instead of embracing uncertainty, struggle, and growth, it tries to control and define itself through external validation. A person identifies their worth with external success—money, reputation, or social approval—rather than their inner purpose. Their Self (Object Phi) seeks meaning, but their Ego hijacks this desire, turning it into a need for status.

Object Phi (Φ) at the personal level:

- True purpose: A deep sense of meaning that does not depend on external validation.
- Alignment with divine justice: Living in accordance with truth and ethics.
- Internal stability: A self that is not controlled by external approval or illusions.

The Self are struggling to seeks growth, knowledge, and spiritual actualization. Real joy and fulfillment come from moving toward Object Phi, even if it is never fully attained.

The Ego fears uncertainty and does not want to face its own limitations.

It distracts the Self by:

- Creating false narratives ("You will only be worthy if you achieve X").
- Focusing on external validation rather than internal growth.
- Suppressing painful truths that could threaten its identity

Example would be that: Someone with artistic talent feels deeply drawn to creating meaningful work (Object Phi); However, their Ego fears failure and rejection, so it convinces them to pursue money and prestige instead. They become trapped in a career that feeds the Ego but kills the Self.

Object petit a in the personal struggle act as The illusion of fulfillment through external success, pleasure, or self-deception. Instead of real growth, the Ego offers a series of distractions:

- Materialism ("If I just buy this, I will feel better").
- Social validation ("If others admire me, I must be valuable").
- Ego-driven ambition ("If I succeed, I will finally be at peace").
- Self-deception ("If I ignore my pain, it will go away")

Someone feels empty because they lack true self-connection; Instead of addressing the root cause, they chase money, status, or relationships to fill the void; These external markers never truly satisfy, but the illusion keeps them trapped.

The Ego cannot tolerate silence or deep self-reflection, because that would reveal its falseness. To sustain itself, it creates an illusion of control:

- Ego-driven narratives ("You must be successful or you are worthless").
- Avoidance mechanisms (workaholism, addiction, social media distractions).
- Comparison with others (constantly measuring one's worth externally).

Someone who fears being alone fills their life with constant distractions (social media, entertainment, work) to avoid facing their true emotions. The Ego tells them they are doing well, but in reality, they are avoiding true self-actualization.

But the need of real thing are still there, therefore, it would create a Jouissance. The Ego then, manipulates Jouissance in two ways:

(A) Suffering as Meaning (Self-Martyrdom, Overwork, Guilt)

The Ego turns suffering into a virtue, making people believe pain equals growth.

Examples:

- Workaholism: "I am exhausted, so I must be doing something important."
- Guilt cycles: "I feel bad, so I must be a good person."
- Self-denial: "If I suffer enough, I will be worthy."

- Someone believes they must constantly prove their worth by overworking. If they rest, they feel guilty because the Ego has convinced them that suffering is necessary for value.

(B) Pleasure as Control (Addiction, Escapism, Hedonism)

The Ego uses dopamine loops to distract from deeper truths.

Examples:

- Consumerism: Buying unnecessary things for temporary satisfaction.
- Addictions: Drugs, alcohol, social media, porn—short-term pleasure that prevents real growth.
- Emotional suppression: Seeking pleasure to avoid dealing with trauma or fear.

Someone feels deeply unhappy, but instead of confronting the issue, they consume entertainment, drink, or engage in escapism. This numbs the pain but never resolves it. This is a way of how Personal function, that is, to Live, instead are misdirected by the Symbol, on Ideology or language of the bearer to sustain them, making a subject suffer.

- Paperclip, Smartphone, and Lightbulb: Ontological theft Beyond Humanity: Planned obsolescence.

Then I would also imply the existence of Object Phi within a matter itself. There's a difference between the evolution of paperclip compared to a smartphone inside capitalism. Paperclip, is a quintessential object in which, in its current form, is the most efficient to do its function, that is phi, to hold paper. Smartphones, on the other hand, always carry within it unnecessary changes that are making it unstable rather than the opposite. This is a form of an ontological theft, in which Capitalism diverts the function of a Phone, that is, communication and convenience, becoming a false function like fashion, reputation, and all. All of which, making a phone divert from its true purposes.

Originally, the idea of the smartphone aligned with Object Phi because It had the potential to provide genuine communication—bringing people closer, making knowledge accessible. It could function as a real tool for intellectual and personal growth—giving users access to literature, philosophy, science, and global knowledge. It was structurally sound—early mobile phones were durable, lasted years, and were designed for longevity rather than constant replacement. For example, The Nokia 3310 can survive for decades.

Smartphones became parasitic through a series of deliberate distortions, turning them from real tools into mechanisms of artificial lack.

How Ontological Theft Occurred:

- Step 1: A functional, empowering tool exists (Object Phi). → Early smartphones provided long battery life, repairability, and real user control.
- Step 2: The function is hijacked. → Tech companies introduce addiction mechanisms, planned obsolescence, and closed ecosystems.
- Step 3: The theft is justified. → Marketing convinces users that faster, thinner, and more fragile phones are "progress."
- Step 4: The system sustains itself through lack. → Instead of perfecting long-term usability, companies design products that must be replaced every few years.

Instead of being a tool that serves people, the smartphone enslaves them into cycles of endless upgrades, digital addiction, and external validation.

Phone are also Engineered for Decay:

- Batteries are deliberately non-replaceable.
- Software updates degrade performance over time.
- Phones are made increasingly fragile, forcing users to buy cases, insurance, and replacements.
- Repair is discouraged—users are forced into "upgrade cycles" rather than maintaining a durable product.

The smartphone is no longer designed to last—it is designed to create demand for the next model.

They are turned into Digital Addiction: The Phone as an Attention Trap

- Notifications hijack brain dopamine cycles, making users compulsively check their devices.
- Infinite scrolling algorithms keep users trapped in endless consumption loops.
- Social media turns attention into a commodity—people are not the users, they are the product.

Instead of being a tool for human growth, the smartphone has become a mechanism of control.

It is also provide The Illusion of Choice: Closed Ecosystems & Digital Enslavement

- Locked software ecosystems (Apple, Google) prevent customization or real ownership.
- Surveillance capitalism monetizes every action, location, and interaction.
- App dependencies make escape nearly impossible—forcing users to stay within a system that feeds on their time and attention.

The smartphone does not serve the user—the user serves the smartphone industry.

We can also see a case of an ontological Theft in Lightbulb. The lightbulb is an object that once aligned with Object Phi—it was designed to serve a real function (providing illumination, reducing darkness) without generating excess desire. However, through planned obsolescence, it became an Object petit a, transforming into a parasitic structure that sustains itself through artificial lack.

Originally, the lightbulb was a purely functional object that aligned with Object Phi because It provided real, meaningful illumination—it had an inherent use-value rather than an artificially constructed need. It was not designed to fail quickly—early lightbulbs (like the Centennial Light, still burning since 1901) were built to last for decades without needing replacement. It did not generate an endless cycle of consumption—once you had a working bulb, you did not need another.

Ontological theft occurs when a functional, existence-affirming object is transformed into a system that artificially generates lack to sustain itself parasitically.

In 1924, the Phoebus Cartel (GE, Philips, Osram, etc.) conspired to reduce the lifespan of lightbulbs from 2,500 hours to 1,000 hours. They enforced this through industry-wide agreements, patents, and design manipulation. The purpose? To ensure constant sales and dependency.

This was theft at an ontological level because it Stole the function of the lightbulb—turning it from a tool of illumination into a tool of endless consumption; Corrupted its purpose—instead of existing to provide light, it now existed to fail and force replacement; Created artificial lack—forcing people to depend on an object that had been deliberately weakened.

Planned obsolescence transformed the lightbulb into Object petit a—a product that never satisfies, only perpetuates more consumption.

In a world shaped by ontological theft, material objects no longer serve their original purpose. What was once a tool for human progress (Object Phi) has been transformed into a mechanism of artificial lack (Object petit a)—a system designed not to fulfill needs, but to perpetuate endless consumption. Lightbulbs that could burn for a century are made to fail in months. Smartphones, once meant to connect and empower, now trap users in cycles of addiction and forced obsolescence. Even architecture, once built to last generations, is reduced to disposable structures designed for demolition.

We would want to restore objects to their true, self-sustaining function—not as disposable goods, but as adaptive, evolving tools that enhance existence. In this world, technology would not demand constant upgrades but would instead be built to grow with its user, modular and repairable, evolving in tandem with human needs. The smartphone would no longer be an instrument of distraction and surveillance but a tool of autonomy—an interface between the individual and the world, amplifying awareness rather than fragmenting attention.

Architecture, too, would break free from static permanence and fleeting trends. A city would be neither a rigid master-planned utopia nor a chaotic sprawl of unchecked growth. Instead, it would exist in a state of structured becoming—a space that shifts with its inhabitants, designed not to be merely occupied, but actively engaged with. Buildings would be adaptive, reconfigurable, capable of transformation rather than demolition. The city itself would be a living dialectic, unfolding over time, shaped by human intention rather than economic necessity.

No longer would material production be dictated by cycles of artificial scarcity. A circular, self-sustaining economy would emerge, where objects are created not for short-term disposal but for long-term transformation. Clothing would be designed to regenerate, appliances would improve with age rather than degrade, and resources would flow in a continuous cycle—waste becoming creation, consumption becoming renewal.

This world would reject empty symbolism in design, where luxury and branding serve only to manufacture false desire. Instead, objects would hold both utility and meaning, reflecting their true purpose without excess. A home would not be just a space, but an evolving extension of its inhabitant's growth. A tool would not be just an instrument, but a medium for deeper engagement with reality. Technology would not be a parasite, but an ally in human development.

A post-ontological theft world would be one where people are no longer trapped in cycles of consumption, distraction, and depletion. Instead of seeking fulfillment in endless accumulation, they would find it in the perpetual refinement of reality itself—not as something to be consumed, but as something to be engaged with, shaped, and made meaningful. The material world would cease to be a machine of artificial lack and would instead become a dialectical structure of continuous becoming, where existence is not defined by scarcity, but by growth, adaptation, and the pursuit of what is truly beyond.

4. How Justification is stolen?

Justification is stolen when a system that lacks inherent legitimacy (because it is internally inconsistent) appropriates legitimacy from a stable, externally

justified system. This process is what we call ontological theft—the act of taking an authentic foundation (Object Phi) and replacing it with a false, self-referential substitute (Object petit a).

A. Two Forms of Justification

There's 2 forms of justification. Real Justification, that is derived from Object Phi, are Incomplete yet consistent—meaningful but evolving. It points out towards the Divine, and derive value from His eternal will. It manifest as divine law, ethical truth, genuine intellectual progress, or historical legitimacy. They allows for asymptotic growth—it recognizes lack but seeks to resolve it constructively. Now, Stolen Justification, are Derived from Object Phi, but are twisted into an Object Petit a. by the Big Other. It Complete yet inconsistent—appears whole but is ultimately hollow. It is a fabricated legitimacy that justifies its existence through illusion, appropriation, or ideological enforcement. And it requires constant oppression or deception to sustain itself; that is, from a real progression of subject striving towards Object Phi. A system that cannot justify itself through real progress must steal justification from a system that can.

B. How Justification is Stolen

- Erasing the Origin & Appropriating Legacy
Example: Wahhabism and the "Salaf"
The true Salaf (early Islamic scholars) were engaged in a living, intellectual process (legal, philosophical, and theological). Wahhabism erases this complexity and claims that they alone represent the "Salaf," while actually rejecting the methodologies of early scholars. This appropriation of historical legitimacy tricks people into believing Wahhabism is the original and everything else is deviation. A system steals justification by rewriting history to erase its true origins and place itself as the rightful inheritor.
- Repackaging Real Progress as Its Own Success
Example: Capitalism and Scientific Progress
Most scientific advancements happen through public research, university studies, and international cooperation. But corporations and capitalist elites steal the fruits of collective labor and claim that their economic system is responsible for progress. The capitalist system appropriates the achievements of human creativity while actively suppressing real knowledge (e.g., patent monopolies, academic gatekeeping). A system steals justification by taking credit for progress that would have happened despite it, not because of it.
- Substituting an Illusion for the Original Purpose
Example: Consumerism & The Meaning of Life
Humans naturally seek meaning, self-actualization, and transcendence (Object Phi). Capitalism steals this existential drive and

replaces it with consumer goods, status symbols, and entertainment (Object petit a). Instead of real progress, people are trapped in a cycle of false fulfillment—a never-ending pursuit of pleasure, power, or material gain. A system steals justification by creating a false purpose that replaces real existential meaning.

- **Suppressing Competing Justifications**
Example: Secular Dictatorships & Religious Oppression
A dictatorship that fears religious movements will suppress independent scholars and leaders, even if those figures are more popular. It will reframe the opposition as "radicals" or "backward" while presenting itself as the only valid authority. By controlling the narrative of legitimacy, the system convinces people there is no alternative to its rule. A system steals justification by silencing alternatives so that it appears as the only valid choice.

C. The Consequences of Stolen Justification

- **The False System Becomes Self-Sustaining Through Oppression**
Once a system steals justification, it must prevent people from realizing the theft.
This requires constant suppression of historical truth, alternative systems, and real progress.

Examples:

Wahhabism bans books, demonizes classical scholars, and criminalizes theological debate.

Capitalism turns education into a market-driven system, preventing true intellectual independence.

- **The People Become Alienated from Real Justification**
Since Object Phi is replaced with Object petit a, people forget what real justification even looks like.
Examples:
Many Muslims associate Wahhabism with "pure" Islam, despite it being a distortion.
Many workers believe capitalism is the only way progress happens, even though it extracts more than it produces.
- **The System Becomes Addicted to Theft**
Since the system lacks internal consistency, it must keep stealing to maintain power. That is because non-existence or self-contradiction cannot be maintained by itself; it needs something else to sustain it. This means it must constantly find new ways to justify itself, leading to ideological rigidity and paranoia.
Examples:
Wahhabism becomes more extreme over time because it must keep proving itself as "pure."

Capitalism must keep expanding exploitation (labor, environment, debt systems) to survive economic crises.

Ontological theft is not just an isolated event—it is a historical pattern that repeats across civilizations, ideologies, and power structures. At its core, it is the act of stealing justification from an authentic source (Object Phi) while replacing it with an artificial system (Object petit a).

- Theft of Knowledge → Erasing real intellectual progress and claiming it as one's own.
- Theft of Legitimacy → Destroying an existing moral or political order and falsely claiming continuity.
- Theft of Struggle → Appropriating genuine movements for justice while twisting them into new tools of oppression.
- Theft of Meaning → Replacing real spiritual, ethical, or philosophical truths with hollow substitutes that serve power.

Every oppressive system survives by stealing from Good itself—because evil, being incomplete and parasitic, cannot sustain itself.

5. The Struggle Against Oppression

- Liberation requires **reclaiming Object Phi** and rejecting the illusions of Object petit a.

Liberation is not simply about escaping physical oppression—it is about reclaiming true existence-value (Object Phi) and dismantling the illusions of false progress (Object petit a). Oppressive systems survive by keeping people trapped in cycles of illusion, dependence, and false justifications. Any serious movement toward justice is met with resistance because the survival of these systems depends on the denial of true liberation.

This struggle follows a clear dialectical movement:

1. Recognizing the Theft: Understanding how oppression steals justification from justice.
2. Rejecting the False Substitute: Identifying and rejecting Object petit a, the illusion of progress.
3. Reclaiming Object Phi: Restoring access to true justice, meaning, and self-actualization.
4. Overcoming Resistance: Understanding how oppressive systems fight back.
5. Sustaining Liberation: Ensuring that the struggle does not reproduce new forms of oppression.

Let's explore these stages in depth.

1. Recognizing the Theft: How Oppression Steals Justification

No oppressive system can claim legitimate moral authority on its own. Instead, it must borrow legitimacy from something truly just (Object Phi). It then distorts this borrowed legitimacy to justify its own existence. The examples are as follows: Catholic Church in medieval Europe co-opted the teachings of Christ (Object Phi) but used them to justify feudalism, monarchy, and the Inquisition. Capitalism justifies itself using the idea of free markets and innovation (Object Phi), while in reality, it enslaves workers and destroys the environment. Religious institution or theocracy may hijack Truth and Divine Justice to justify their rule, when in reality, the blind submission causes one to have a limited access to the spiritual development. Before any liberation can begin, we must expose these distortions and reveal how the system survives by stealing from truth.

2. Rejecting the False Substitute: Identifying and Rejecting Object petit a

Oppressive systems cannot deliver true justice (Object Phi), so they offer false progress (Object petit a). This keeps people believing they are advancing, even when they remain enslaved.

How Object petit a Traps People

- Nationalism: Instead of fighting for real justice, people are given flag-waving patriotism to keep them obedient.
- Consumerism: Instead of meaningful development, people are told to buy more things to feel successful.
- Religious Fundamentalism: Instead of real spirituality, people are given rigid dogma that justifies authoritarianism.

Example:

The U.S. Civil Rights Movement demanded real racial justice (Object Phi). The system responded by offering symbolic victories (a few Black politicians, corporate diversity programs) while keeping economic oppression intact (Object petit a).

The Psychological Trap of Object petit a

- People get emotionally attached to the false substitute and defend it.
- Stockholm Syndrome emerges—people identify with their oppressor.
- Jouissance (excessive pleasure or suffering) keeps them trapped:
- Pleasure-based illusion: Consumerism, nationalism, media distraction.
- Suffering-based illusion: Martyrdom, religious guilt, extreme work culture.

Liberation requires shattering these illusions and making people see that their suffering is neither noble nor necessary—it is manufactured to sustain oppression.

3. Reclaiming Object Phi: Restoring True Justice, Meaning, and Liberation

What Does True Liberation Look Like?

- Reconnecting with justice: Building systems that promote real fairness, rather than illusions of progress.
- Restoring personal agency: Empowering individuals to think, act, and live outside of the oppressor's framework.
- Rebuilding communities: Creating self-sustaining networks that do not rely on oppressive structures.

Pathways to Reclaiming Object Phi

- Spiritual Liberation: Restoring direct connection to God and truth, rather than institutionalized religion.
- Economic Liberation: Building economies based on fairness, rather than extraction and exploitation.
- Political Liberation: Rejecting authoritarian structures and establishing real participatory democracy.
- Social Liberation: Ending caste systems, racism, and gender oppression.

Example:

The Haitian Revolution was a direct rejection of the illusion that slaves could achieve dignity under French rule. Instead of settling for small reforms, they overthrew the entire system and created the first Black republic.

Reclaiming Object Phi means no longer accepting half-measures—it means demanding real, systemic change.

4. Overcoming Resistance: How Oppressive Systems Fight Back

When people begin to reject the false substitute and reclaim Object Phi, oppression does not disappear—it fights back.

Forms of Resistance from Oppressive Systems can be like:

- Co-optation: The system pretends to support liberation but secretly absorbs and neutralizes it.
Example: The environmental movement is co-opted by corporations that sell "green products" while still polluting.

- **Repression and Violence:** When co-optation fails, the system brutally suppresses dissent.
Example: The crackdown on Black Panthers, MLK, and anti-colonial revolutionaries.
- **Creating Internal Divisions:** Oppressors pit groups against each other to prevent unified resistance.
Example: Divide-and-rule tactics in colonial Africa, Sunni-Shia divisions fueled by imperialism.
- **False "Revolutionary" Substitutes:** The system creates fake revolutions that appear radical but actually sustain the status quo.
Example: "Woke capitalism" that promotes diversity in branding while continuing labor exploitation.

Liberation movements must recognize these tactics and stay vigilant—otherwise, they risk being absorbed back into the system they are trying to escape.

5. Sustaining Liberation: Ensuring Justice Does Not Reproduce Oppression

Even after a system is overthrown, liberation is not guaranteed. Without vigilance, new forms of oppression emerge.

How Oppression Can Reproduce Itself in Liberation Movements?

- **Revolutionaries become new oppressors:** A successful movement can replace one dictator with another.
Example: The Bolsheviks overthrew the Tsar, but Stalin became an even greater oppressor.
- **Economic systems remain unchanged:** Political revolutions fail when they leave economic exploitation intact.
Example: South Africa's end of apartheid gave Black people political rights, but economic power remained in the hands of white elites.

How to Prevent a Return to Oppression?

Reject leaders who demand absolute authority—true liberation is decentralized and participatory.

Ensure power structures remain transparent—accountability is the only safeguard against corruption.

Prioritize material justice over symbolic victories—real change is about who owns resources and how they are distributed.

Implement Godellian Constitution, which state that “No law are immune to critique, ; except the law that state ‘no law are immune to critique’ to ensure the direction of a system.

Example:

The Zapatista movement in Mexico rejected traditional state control, ensuring that power remained with local communities.

Liberation is not a one-time event—it is an ongoing struggle against illusions, false progress, and new forms of oppression.

To truly break free, people must:

1. Identify and reject the false justifications of oppression.
2. Refuse to settle for symbolic victories (Object petit a).
3. Build and sustain real justice (Object Phi).
4. Resist co-optation and new cycles of oppression.

The struggle for justice is asymptotic—we may never fully reach it, but every step closer weakens the system that seeks to keep us enslaved.

III. Free Will and Human Action

1. The Nature of Free Will

Human action operates within an infinite river of possibilities, but humans can only choose from pre-existing options. True creativity (creating new possibilities beyond the infinite) is impossible—only God can do that. But one cannot 'create' another act, but merely choosing what's possible for them. If anything is possible, then that would also mean that Men are possible to become a God, but that's not correct. Muhammad PBUH, are not God and simply Human, in which he Brings a perfect mirror or revelation to us; in which we can compare our system with. Then, us as Human, are able to will, but within limitation of what God has decreed upon us. Free will consists of navigating choices that align with or move away from divine justice, that is, the current of the river. The existence of potentiality within subject would also explain the potentiality of matter itself, thus, causality in the structure of reality.

2. The Development of Justice in History

History is not random nor entirely deterministic—it unfolds dialectically, shaped by human choices, yet ultimately bound by the structure set by

God. Justice progresses not in a straight line, but through struggle, contradiction, and resolution.

Despite setbacks, justice prevails because injustice is unsustainable. The worst moments in history are not meaningless—they serve as negative examples, proving that systems built on oppression and falsehood collapse under their own contradictions.

A. Justice progresses **dialectically**, but within the **structure set by God**.

What Does It Mean for Justice to Progress Dialectically? Dialectics is the idea that history moves forward through contradictions and their resolution.

Every system contains contradictions (opposing forces). These contradictions eventually lead to transformation.

Example of Dialectics in History:

- Thesis: A ruling system emerges, claiming to be just.
- Antithesis: Internal contradictions (exploitation, oppression) grow over time.
- Synthesis: A crisis leads to either reform, revolution, or collapse.

How Does God's Structure Limit the Dialectic?

History is not an endless, chaotic struggle—it moves within the divine structure that God has established. Truth, justice, and divine order exist independently of human understanding (Object Phi).

God's Will does not impose an outcome but sets the conditions:

- Evil is unsustainable—it destroys itself over time.
- Justice is sustainable—it aligns with divine order and human flourishing.

Example:

Slavery thrived for centuries because it was economically and politically enforced. But its contradictions (moral hypocrisy, human suffering, economic instability) led to its eventual abolition. Societies had to either resolve the contradiction (abolition) or collapse under the weight of it. God's structure ensures that oppression cannot last indefinitely.

Justice Is Not a Human Invention, but a Divine Reality. Humans discover and refine justice over time, but they do not create it. Justice

is eternal, and the struggle to reach it is part of human history; and its struggle would remain asymptotic.

- B. History is shaped by **human choices**, yet ultimately justice prevails because injustice is **unsustainable**.

God allows human beings to make choices—some align with justice, others with oppression. Human agency is real, but it operates within divine limits:

- Good actions create sustainable, just societies.
- Evil actions create contradictions that lead to collapse.

Example: The Fall of Rome

Rome was built on conquest, slavery, and economic exploitation. It reached a point where its internal contradictions (wealth inequality, corruption, unsustainable expansion) made it ungovernable. Rome collapsed—not because of an external force alone, but because its own structure was unsustainable.

Why Injustice Cannot Last Forever

- Oppressive systems consume their own foundations.
- They require increasing amounts of violence, deception, and coercion to sustain themselves.
- Over time, the energy required to maintain oppression outweighs the benefits for those in power.

Example: Apartheid in South Africa

The system was designed to favor the white minority. However, it required constant violence, propaganda, and economic sabotage to survive. The internal contradictions became too great, leading to its collapse in 1994.

Justice Prevails Not Through Fate, but Through Necessity. Systems that align with justice (Object Phi) can sustain themselves without coercion. Systems that rely on oppression (Object petit a) require increasing deception and force. Over time, truth exposes the illusion, and injustice falls apart.

- C. The worst moments in history serve as **negative examples** proving that **non-existence (evil) cannot sustain itself**.

The worst moments in history are not meaningless. They serve as lessons—reminders of what happens when societies embrace oppression instead of justice. God allows these events to occur as part of the human struggle toward truth.

Example: The Holocaust

Nazi Germany attempted to sustain an ideology of racial superiority through mass genocide.

The contradictions within this ideology led to:

- Moral rejection from the global community.
- Economic and military failure due to its unrealistic, parasitic system.

The Holocaust stands as one of history's clearest lessons on the dangers of unchecked oppression.

Evil does not create—it only consumes. The more extreme an oppressive system becomes, the more contradictions it creates. This eventually leads to its destruction.

Example: The Soviet Union

The USSR promised equality and a workers' paradise (Object Phi). In reality, it became authoritarian and relied on mass oppression (Object petit a). Over time, the system became too repressive and economically inefficient, leading to collapse.

How This idea of evil Aligns with Divine Order?

- Evil is an illusion—it is the attempt to sustain non-existence as if it were real.
- Good is aligned with existence—it builds, sustains, and aligns with divine justice.
- Therefore, every time injustice collapses, history moves one step closer to justice.

Justice is eternal, but human society approaches it asymptotically. Every system, revolution, and ideology is a flawed mirror reflecting justice—some closer, some further away. The struggle of history is not about achieving perfection, but constantly refining our approach to justice. Even though history seems messy and full of suffering, every collapse of an unjust system is part of a larger movement toward truth and divine justice. The arc of history is long, full of contradictions and struggles—but it ultimately bends toward justice.

3. The Limits of Human Reason

If revelation is an "accelerant," does this mean that divine guidance is simply a more efficient path rather than an exclusive one? If an atheist were to align themselves with divine justice purely through reason, would they be asymptotically close to submission (Islam) even if they don't recognize it as such? The problem with being purely reasonable is that there is a knowledge which is beyond our cognition; and if they are to ever deny the existence of such, it would then be the case that either they will fall into false illusion of movement.

- While reason alone can approach divine justice, it risks either:
 - **Hegelian illusion** (believing one has reached absolute truth).
 - **Derridean paralysis** (denying the ability to make universal judgments).

Divine revelation serves as an **accelerant** to help humans avoid these epistemic traps. For one to keep this movement possible, one must believe in the existence of a valid Universal. This universal, in Kantian term, are Noumena, in which it cannot be accessed purely by our senses. But in this framework, it can be approached. Despite these Infinite Possibilities, men's understanding would remain flawed. That is because, the very system that we use (i.e. Language and Mathematics) are inherently Incomplete, as Godel had implied in his incompleteness theorem. So therefore, our journey towards reaching the absolute truth would be between what's possible and impossible. Impossible in reaching the truth as an end, but Possible in ever approaching it.

IV. Psychoanalysis and the Structure of Oppression

1. The Role of the Big Other

The Big Other (A) is the symbolic authority that structures meaning (state, ideology, capitalism, etc.). It is incomplete but pretends to be complete, sustaining illusions through Object petit a. Ontological theft occurs when the Big Other steals justification from Object Phi to maintain power. But what if, instead of Falsehood, Big Other, Our system, based on eternal self-correction?

2. Big Other+ (A⁺) as a Solution

Concept	Traditional Big Other (A)	Big Other+ (A ⁺)
Claims to be complete?	Yes (even if false)	No (acknowledges incompleteness)
How it maintains power?	By hiding contradictions	By revealing and integrating contradictions

Concept	Traditional Big Other (A)	Big Other+ (A ⁺)
Use of Object petit a?	Creates illusions to sustain belief	Replaces illusions with real direction (Object Phi)
How it handles lack and contradiction?	Represses it, creating ideological traps	Accepts it, using it as a source of movement
Effect on subject?	Keeps people trapped in false reality	Encourages real asymptotic growth

- Big Other+ (A⁺) replaces ideological capture with an open reference point.
- Instead of blind obedience or nihilism, Big Other+ provides direction without illusion.

In This way, instead of a system where they claim to be complete, a Big Other Plus would be like a system in which, always evolving as the times goes on; towards a higher coherence.

A way to do that is to implement a [Godellian Constitution](#), which state that “No law are immune to critique, ; except the law that state ‘no law are immune to critique’” to ensure the direction of a system.

In this case, when a system base their constitution upon a self-correcting mechanism, no one will ever be immune to critique.

3. Jouissance and the Structure of Oppression

Jouissance (excess pleasure or suffering) becomes a way to endure an oppressive system. When Object Phi is stolen, the subject feels a lack and reacts by either:

- Clinging to suffering (religious extremism, self-martyrdom).
- Indulging in false pleasures (consumerism, hedonism).

Oppressive systems use Jouissance to keep people trapped. Reclaiming Object Phi means rejecting Jouissance as a substitute for real meaning.

V. Theological and Political Implications

1. Islam and Universal Justice

But then, what about the secular? How come they can align with something better even without a revelation? We say that is because, a justice doesn't belong to a group, rather, it is an Universal. And Islam, doesn't just provide it's blessing to the Muslims (while mostly it is), but God also provides blessings to the world. The story of how Abraham told a disbeliever to eat

only when he affirm god and thus God reprimand Abraham for it, is one of the prove of it.

So what Islam give then? We say that God doesn't only provide one kind of grace, but two. Ar-Rahman, for the universal, and ar-Rahim, for the particular that is Muslim. We do affirm that it will save men from hellfire and wrath of God in the afterlife, but DDE itself focuses on the universal side rather than a particular side. It doesn't mean that it is against it, but rather, DDE is an useful framework for both Believers and Non-believers alike to have something both to work upon, that is, Justice.

- God's grace manifests in two ways:
 - **Ar-Rahman (Universal grace)**: Available to all, including non-believers.
 - **Ar-Raheem (Particular grace)**: Reserved for Muslims in both this world and the afterlife.

The writer had heard about the story of Abraham (PBUH) in Ihya' Ulumuddin. One dark night an elderly Majusi came to Prophet Ibrahim (peace be upon him). He was hungry and had no provisions to fulfil his hunger. He knew Prophet Ibrahim as a generous man. Therefore, he hoped Ibrahim would give him a meal. Ibrahim understood that the man before him was a believer in Magi who was entering old age. Ibrahim gave a condition of faith for his banquet. 'If you are willing to embrace Islam, I will give you a meal today,' Ibrahim said. The old Magi was stunned to hear Ibrahim's answer. He was disappointed. He was facing someone different from the Ibrahim he had imagined. He did not want to beg in front of Ibrahim. He then left Ibrahim who was known by people as a generous man.

Allah rebuked Ibrahim. 'Ibrahim, why are you reluctant to feed him unless he changes his belief? We fed him for 70 years in the midst of his disbelief.' 'If only you were willing to serve a meal for him, it would not be difficult for you,' Allah reprimanded Ibrahim. Rebuked thus, Ibrahim immediately came to his senses. He then chased the old Majusi in the darkness of the night. He ran behind the Magi. He invited him back to the house to eat a meal and spend the night. 'Why have you changed your attitude like this Ibrahim?' asked the old Magi.

Prophet Ibrahim then recounted Allah's rebuke to him. Prophet Ibrahim recognised the error of his ways in the terms of the banquet based on faith. 'Is this how your Lord treats me Ibrahim? Explain Islam to me,' said the old Majusi. The old Magi then embraced Islam after getting information about Islam from Prophet Ibrahim (peace be upon him).

Even without divine revelation, a secular person can **asymptotically approach justice** through reason and ethics. Islam serves as a **guide to accelerate** this process and ensure alignment with divine truth. In here, Islam, particularly Sufi, provides a resolution of Dialectics, that is:

- Fanā' (self-annihilation) that destroys the illusion of Object petit a, revealing its non-existence.
- Baqā' restores true existence-value, now rooted in divine justice rather than ideology. A sufi then, after a mystical experience, can contribute to asymptotic refinements of progress; not by replacing it with something absolute, but offering an insight.

So that leaves us with, what is with the Fiqh or any form of conceptualization or formalization of Sharia from Quran and Sunna? We will say that, Both of them remains an universal absolute, as a perfect mirror cannot be changed by a less perfect mirror that is our understanding; but our flawed mirror still is able to ever be approaching its perfectness asymptotically. When an ulema or a teacher mistaken his conceptualized guidance as an universal, that is when someone has an error in their interpretation. Between what has been interpreted and interpreted-From, are inherently distinctive. If we would look at the Sun, and would try to draw it, we cannot say that 'This Drawing IS the sun', but rather 'This Drawing is my ability to Draw the actual Sun'. The Drawing is inherently Limited. because a drawing cannot describe the nature of gravity, the heat of the sun, the weight of it, etc. So, in this case, our interpretation of the Divine Revelation are inherently limited, and cannot be taken as an absolute truth: else, we would confuse a drawing of a God with God himself, and that's a heresy.

2. Political and Economic Structures

- A just system **aligns with Object Phi**, sustaining itself without oppression.
- Systems that require **coercion, deception, or violence** are parasitic and unsustainable.
- The **struggle against oppression** is not just **material** but **ontological**—the fight to **reclaim existence-value**.

3. The End of Struggle

- **Personal level:** Struggle ends through **mystical realization (fanā' and baqā')**.
- **Collective level:** History remains an **ongoing dialectical process** of refining flawed mirrors.
- **Ultimate resolution:** Occurs at **Yaum al-Qiyamah (the Last Day)**, when all illusions collapse; including the existence itself, a doomsday.

VI. Conclusion: The Path Forward

1. **Recognize the nature of oppression:** Understand how **ontological theft** functions.

2. **Reject false substitutes:** Do not mistake **Object petit a** for real justice.
3. **Reclaim existence-value:** Strive toward **Object Phi** through knowledge, action, and faith.
4. **Integrate faith and reason:** Use revelation as a **guide** while maintaining **critical analysis**.
5. **Resist ideological capture:** Avoid both **blind obedience** and **nihilistic despair**.

By **integrating Big Other+**, **rejecting Jouissance as a trap**, and **reclaiming Object Phi**, we align with divine justice while resisting the illusions of oppressive systems.

Glossary of Divine Dialectical Emanationism (DDE)

A

- **Asymptotic Justice** → The idea that justice is a real, universal principle but can never be fully attained—only approached indefinitely. A just system continuously refines itself, never assuming final perfection.
- **Ar-Rahman / Ar-Raheem** → Two aspects of divine grace. **Ar-Rahman** is universal and available to all, including non-believers. **Ar-Raheem** is particular, granted to Muslims in both this world and the afterlife.

B

- **Big Other (A)** → The symbolic authority (state, ideology, religion, capitalism) that structures meaning in society. It **pretends to be complete** but is actually **self-contradictory and dependent on ontological theft**.
- **Big Other+ (A⁺)** → A reformed symbolic structure that **acknowledges its incompleteness**, allowing for continuous evolution instead of ideological stagnation. Instead of suppressing contradictions, it **integrates them to refine justice**.
- **Baqā'** → In Sufism, the **state of abiding in divine truth** after self-annihilation (fanā'). It represents the restoration of the self, but now **aligned with divine justice instead of ideological illusion**.

C

- **Conceptualized Universal** → The limited human understanding of universal truths. While **universal justice exists (Object Phi)**, human interpretation of it remains incomplete and subject to distortion.
- **Consumerism** → A system that **replaces real fulfillment (Object Phi) with materialist distractions (Object petit a)**. Keeps people trapped in an endless cycle of false satisfaction.

D

- **Divine Dialectical Emanationism (DDE)** → The conceptual system in which divine justice **manifests through historical struggle**. It explains how false systems collapse under their own contradictions, and how justice is asymptotically approached.

E

- **Ego (False Self)** → The constructed self that seeks validation from external sources instead of truth. The Ego steals **self-actualization (Object Phi)** and replaces it with **illusionary self-worth (Object petit a)**.
- **Evil as Ontological Theft** → The idea that **evil cannot exist independently**—it must steal justification from good to sustain itself. Since **falsehood has no real existence-value**, it must appropriate meaning from just systems.

F

- **Fanā'** → In Sufism, the **annihilation of the self** in divine truth. It represents **destroying the illusion of Object petit a**, revealing its non-existence.
- **False System** → Any political, religious, or economic structure that **claims absolute legitimacy but lacks real justification**, relying on deception, coercion, and theft.

G

- **Gödelian Constitution** → A **self-correcting legal and political system** that does not claim absolute finality but **continuously refines itself**. It follows the principle:
 - ♦ "No law is immune to critique—except the law that states no law is immune to critique."

- **Gödel's Incompleteness Theorem** → The mathematical proof that **no system can be both complete and consistent**. This applies to ideology—**no political, religious, or economic system can justify itself without an external reference (Object Phi)**.
-

H

- **Haqq (Truth)** → The divine reality that **transcends all human conceptualization**. While we can approach it through reason and revelation, **it can never be fully encapsulated in human systems**.
-

I

- **Illusionary Justification (Object petit a)** → The **false justification** used by oppressive systems to maintain power. It replaces **real meaning (Object Phi)** with a **manufactured illusion** (e.g., religious dogma, nationalism, consumerism).
-

J

- **Jouissance** → **Excessive pleasure or suffering** that keeps people trapped in false systems. When someone is cut off from real meaning (Object Phi), they seek self-destructive satisfaction.
 - ♦ **Suffering-based Jouissance** → "The more I suffer, the holier I am."
 - ♦ **Pleasure-based Jouissance** → "Buying more will make me happy."
-

K

- **Knowledge (Reflected vs. Direct)** →
 - ♦ **Reflected Knowledge** → All human systems that attempt to **mirror divine truth** (e.g., philosophy, theology, science).
 - ♦ **Direct Knowledge** → Mystical or prophetic experience where the subject **encounters divine reality directly**, bypassing conceptual limitations.
-

L

- **Lack and Oppression** → Since false systems are **internally incomplete**, they require **oppression to sustain themselves**. Instead of resolving their contradictions, they **suppress alternatives**.
-

M

- **Material Oppression vs. Ontological Oppression** →
 - ◆ **Material Oppression** → Economic, political, or social domination.
 - ◆ **Ontological Oppression** → When a system **steals justification** from a just system, distorting reality itself.
-

N

- **Non-Existence of Evil** → Evil does not have **an independent ontological foundation**—it is merely the failure of justice. Falsehood is not a real force, but a **parasitic distortion of truth**.
-

O

- **Object Phi (Φ) – True Existence-Value** → The **real, asymptotic foundation of meaning, justice, and sustainability, and true Function of objects**. A system aligned with Object Phi does not require deception to sustain itself. This is a value in which it Point beyond the system itself, and remains incomplete. Derived from Godellian Thesis. Object Phi is the true, universal value of all things that exist; matter, meaning, and all.
 - **Object petit a – False Substitute for Meaning** → The illusory object used by **false systems to replace Object Phi**. Instead of real justice, it offers **consumerism, nationalism, religious dogma, or ideological traps**. this is a value in which it Point in itself, complete, yet inconsistent. Derived from Godellian Thesis.
 - **Ontological Theft** → The **process by which an unjust system steals legitimacy from a just system** while replacing it with an illusion (Object petit a).
-

P

- **Parasitic System** → A system that **cannot sustain itself without exploiting others**, requiring oppression, deception, and ideological

enforcement to survive.

- **Political Ontological Theft** → When oppressive regimes steal **the language of justice** to justify power (e.g., dictatorships claiming to be "democracies").
-

R

- **Revelation as a Mirror** → Divine revelation is the **perfect reflection of truth**, but human perception of it remains flawed. Prophet Muhammad (PBUH) and the Qur'an are **the perfect mirrors of divine will**.
 - **Revolutionary Co-optation** → When **a false system absorbs real revolutionary movements** to neutralize them. Example: Corporate capitalism adopting "woke" language while continuing exploitation.
-

S

- **Self-Alienation** → When a subject loses touch with their true self (Object Phi) and instead **identifies with their Ego and external illusions (Object petit a)**.
 - **Structural Oppression** → Oppression that is not just **material (economic or political)** but **ontological (distorting reality itself to justify power)**.
-

T

- **Theological Dialectics** → The process by which **truth refines itself through historical contradictions**, ultimately aligning with divine will.
 - **Truth vs. Systemic Lies** →
 - ◆ **Truth (Haqq) is universal and sustainable.**
 - ◆ **Falsehood requires oppression to survive but collapses under its own contradictions.**
-

W

- **Will of God and Free Will** →
 - ◆ **God's Will is absolute**, but humans navigate within a **predetermined range of choices**.
 - ◆ Free will exists, but **only within what God has already willed to be possible**.
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